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MAN AND MACHINE

(*By Jawaharlal Nehru*)

[From the summary of his recent speech appearing in *Bhavan's Journal*, Nov. 20, 1955.]

The world today has to find a balance between the God and the devil in the big machine, extricate the god-like qualities in it and not allow the devilish qualities to overcome us. We are living in an age of rapid change, in an age when enormous power is at the disposal of man. We cannot run away from the machine which is inevitable because only the machine can solve the problems of today. If we have to have the machine, then we must have the latest and best machines, technologically and otherwise.

But the machine is surely for the betterment of human beings. If by any chance, the machine, instead of bettering the lot of human beings, brings suffering and misery to them, we will lose in every direction. The only way, therefore, in which the machine can be tolerated is if it is allied to humanism, tolerance and compassion. Otherwise, the machine will cause havoc as during wars, when the machine or the military mind, which is just another word for the machine or the one-track mind, dominates.

While the more advanced countries, having satisfied the primary needs of their people — food, clothing, housing, etc. — are thinking of other things, India and other countries in Asia and Africa have still to satisfy those primary needs of the people. The fact that the countries of Asia and Africa have necessarily to think of their primary needs, while the countries of Europe and America have satisfied those needs by and large makes a great deal of difference in the approach of the people in Asia and Africa and the approach of those other countries.

While we have to keep certain ideals and objectives in view, ultimately everything has to be measured by the test how far it has satisfied the primary needs of the people. I have no doubt that India will be able to make progress and satisfy the primary needs of food, housing, clothing, education and health, which every person must have.

MAKE BOMBAY SECOND CAPITAL OF INDIA

(*By Maganbhai P. Desai*)

In my previous note on the question of reorganization of Bombay State, (see *Harijan* 19-11-'55 — 'Maharashtra Must Feel Satisfied' p. 297) I had suggested that Maharashtra should feel satisfied with the scheme of organizing three separate units out of present Bombay State, which the Congress Working Committee devised after mature consideration of the problem from various standpoints. Thereafter, much water has flown down the rivers in Bombay, which I do not desire to discuss here. As sum total of all those happenings and developments thereafter, the suggestion of the Working Committee again emerges as the best way out of this painful chapter in the history of Bombay State. This shows that the Working Committee's suggestion for resolving the problem is, on the whole, good for all; and all should now accept it as the best compromise and being of one mind work together and go forward to implement it. The ultimate thing which none can allow oneself to forget is that in the good of India lies the good of all her constituent States.

As all of us know, the crux of the problem is obviously the place of Bombay city in the new set-up of States reorganization. It is to the nation's advantage to make the city a separate unit rather than include it in any one State. Its reorganization therefore must be thought out keeping this main consideration in view.

What arrangement for Bombay should be done in this behalf becomes the question. At present, there is a simple suggestion that Bombay may have the status of a separate State like Bengal, Bihar, Keral, Madras, Gujarat, Maharashtra etc. This proposition must be further examined and its exact nature finalized now.

The S. R. C. had not recommended a separate unit for Bombay; therefore naturally it did not go into this question. Rather, it had remarked (*vide* its para 419): "Having regard to the population and the size of the area as well as the fact that it is particularly a city unit, it will not, in our opinion, be entitled to be treated as a full

State of the Union. On the other hand, Greater Bombay has been the hub of the political life of a democratically advanced State and its administration as a central enclave may be regarded as a retrograde step."

Both these arguments are valid to some extent. Obviously Bombay as a City State would be a small one. It is also true that if it is going to have the status of a full-fledged State, i.e. with its legislature, ministry etc. there will crop up a variety of questions peculiar to its urban conditions.

Again the discussion regarding Delhi that the S. R. C. report has done in its chapter on Delhi throws some light on the problem of Bombay's status also and some of its remarks, *pari passu*, apply to Bombay's case as well.

Considering all this, it is apparent that we must so arrange Bombay City that although it may not be included in any one State, it may not suffer the sort of difficulties noted above. Therefore, the best way out of the position is that Bombay should have the status of a second capital city of India rather than that of a separate unit as a City State. Even today some central departments have their important seat in Bombay; this may be given formal recognition by giving Bombay the status of a capital. For example, it may be made the Winter Capital of the Government of India who may come over to Bombay for some stated time. The President also may, as a rule, have his residence in Bombay for some time.

If this is accepted, I feel, it will satisfy all sections of the State and the importance which, it is feared, Bombay might lose if it became a separate unit, will also continue as before, if not increase the more. Thinking that the present situation augurs well for entertaining such a suggestion which has been with me for some years, I humbly declare it in the hope that the Congress and the Government will examine it for whatever its worth.

7-12-'55
(From Gujarati)

ECONOMICS OF AMBAR CHARKHA

[The following from the A.I.C.C. *Economic Review*, December 1, 1955 will give the reader an idea of what the All-India Khadi & Village Industries Board has suggested to do in the next Five-Year Plan and about which the Karve Committee of the Planning Commission has now reported its general acceptance.]

The All-India Khadi and Village Industries Board envisages the introduction of 25 lakhs of Ambar Charkhas during the Second Five-Year Plan period and the production of 412 million pounds of yarn required for their production of 1,500 million yards of cloth. The details of the production of yarn and cloth during each year of the Five-Year Plan period are shown in the following table:

Programme of Production

Particulars	1st year 1956-57	2nd year 1957-58	3rd year 1958-59	4th year 1959-60	5th year 1960-61
1. Charkha sets * required (in lakhs)	1.24	3.78	8.72	16.28	25
2. Yarn Production (in million lbs.)	20.6	61.9	144.4	268.2	412.5
3. Cloth Production (Ambar Charkha Cloth) (in million yards)	75	225	525	975	1,500

The Khadi Board hopes that the introduction of 25 lakh Ambar Charkhas will provide part and full-time employment to 50 lakh persons in the country in the spinning of yarn, 8.46 lakh weavers and 4.25 lakh assistants in weaving, besides providing full employment for 72,000 carpenters and their assistants and about 20,000 persons in administration and organisational jobs.

The implementation of the Second Five-Year Plan for Khadi which the All-India Khadi and Village Industries Board envisages, will provide, including all items, employment for 54 lakh persons, assessing employment in terms of full-time employment for eight hours a day.

The implementation of the Khadi Board's programme for the Second Five-Year Plan will raise the average level of earnings of the spinner on the ordinary Charkha from about annas 6 to about annas 12 a day or by 100 per cent. The Ambar Charkha can produce on an average 16 hanks of yarn of 20 counts as against the average of three hanks of yarn of 16 counts on the ordinary Charkha. The yarn on the Ambar Charkha is comparatively more uniform, with greater tensile strength, and consequently the weaving difficulties in it, as compared with ordinary Charkha yarn, are fewer. Apart from its higher productivity per hour, the Ambar Charkha yarn, wherever it has been tried, has proved to be relatively superior and, consequently, more acceptable to the handloom weaver. It is, therefore, natural that the handloom weavers, as a whole, will prefer to use this yarn to being unemployed for a longer or a shorter period during the year.

Of vital significance to the economic conditions of the handloom weavers in the country is the income increase that the Khadi programme implies. The Textile Enquiry Committee considered that the average income of a handloom weaver today was about Rs 1-2-0 a day. The Khadi Board programme will enable each handloom weaver in the country to earn a minimum of Rs 1-8-0 a day, and where his efficiency is greater or his skill higher than the average weaver's, his earning can be between Rs 1-8-0 and Rs 3-0-0 a day.

Consequently, considered from the point of view of diffusion of employment in the country

* The Charkha set consists of Ambar Charkha and the Drawing and Carding Machine.

among the sections of population and the urgent need of improving their economic conditions or the planned improvement in the standards of living of the weavers and their assistants and the very large number of hand spinners in the country, the programme of the All-India Khadi and Village Industries Board is of utmost economic and social significance.

WAR AND SATYAGRAHA

(*By Bertrand Russell*)

III

But, of course, all that I have been saying is fantastic, degrading, and out of touch with reality. I have been assuming that men are to some extent guided by reason, that their actions are directed to ends such as "life, liberty, and the pursuit of happiness". This is not the case. Death, slavery, and unhappiness (for others) are the chief ends pursued by States in their external relations. It is the preference of such ends to one's own happiness that constitutes patriotism, that shows a man to be free from materialism, and that raises him above the commercial money-grubbing level of the mere shopkeeper. The Prussian feels himself noble because he is willing to be killed provided men of other nations are killed at the same time. His nobility and his freedom from commercialism consists in the fact that he desires the misery of others more than his own happiness. And there is a Prussian lurking in each of us, ready to make us reject any national advantage which is not purchased by injury to some other nation. It is this lurking Prussian in our instincts who assures us that a policy of non-resistance would be tame and cowardly, unworthy of a great and proud nation, a failure to perform our duty of chastising an exactly similar pride in other nations.

Pride has its place among virtues, in the lives of individuals as well as in the lives of nations. Pride, in so far as it is a virtue, is a determination not to be turned aside from the ends which a man thinks good, no matter what outside pressure may be brought to bear upon him. There is pride in Condorcet, sentenced to the guillotine, spending his last days in writing a book on human progress. There is pride in those who refuse to recant their religious convictions under persecution. Such pride is the noblest form of courage; it shows that self-determination of the will which is the essence of spiritual freedom. But such pride should have as its complement a just conception of what constitutes human welfare, and as its correlative a respect for the freedom of others as absolute as the determination to preserve freedom for ourselves. Exactly the same kind of pride is good in the life of a nation. If we think ill of war, while some other nation thinks well of it, let us show our national pride by living without war, whatever temptation the other nation may put in our way to live according to their ideals rather than according to our own. The Germans, we are given to understand, hate us with a bitter hatred, and long to believe that we feel towards them as they feel towards us; for unrequited hatred is as bitter as unrequited love. They have made it increasingly difficult not to gratify their desire; but in so far as we can keep our resistance free from bitterness we win a spiritual victory over what deserves to be combated in the enemy, which is far from important than any victory to be won by guns and bayonets.

But this kind of pride is not the kind which patriots exhort us to display. The pride that they admire is the kind which aims at thwarting others; it is the pride of power. Having suspected that the Germans desired Morocco and Mesopotamia, we were proud of the fact that we prevented them from acquiring either. Having found that the Boers desired independence, we were proud of the fact that we made them submit to our rule. This kind of pride consists merely in love of dominion. Dominion and power can only be conclusively shown by compelling others to forego what they desire. By a natural consequence, those in whom the love of power is strong are led to inflict pain and to use force against the perfectly legitimate desires of those whom they wish to subdue. Among nations, those who make the nation's history are not those who have benefited mankind, but those who have injured other nations. If we prided ourselves upon the good and not the harm that we have done, we should have put Shakespeare on the Nelson Monument, and given Apsley House to Darwin. But the citizens whom every nation honours most are those who have killed the greatest number of foreigners.

It is this pride of power which makes us unwilling to yield to others in matters of no intrinsic importance. The Germans cherish a desire to own African swamps, of which we have a superfluity. No one in England benefits by the possession of them, except a few financial magnates, mostly of foreign origin. If we were reasonable, we should regard the German desire as a curious whim, which we might gratify without any real national loss. Instead of that, we regard the German desire as a crime, and our resistance to it as a virtue. We teach school children to rejoice because so much of the map is painted red. In order that as much as possible may be painted red, we are willing to sacrifice those ideals of freedom to which we have led mankind, and, if necessary, to adopt all the worst features of the Prussian spirit. This is because we fear the external enemy who kills the body, more than the internal enemy, who kills the soul. The soul of a nation, if it is a free soul, without slavishness and without tyranny, cannot be killed by any outward enemy. And if men would realize this, the panic fear which the nations feel one toward another would be expelled by a better pride than that of diplomatists and warlords.

HARIJAN

Dec. 17 1955

AMBAR CHARKHA

(*By Maganbhai P. Desai*)

To effect an economic revolution through Khadi was one of Gandhiji's many dreams. He had arrived at the idea of Khadi or the spinning wheel as a corollary to his broader principle of Swadeshi Dharma. He used to repeat that the principle applied to the whole world and it was his confirmed view that without its practice peace in the world was but an empty dream.

Many there were who argued against the spinning wheel that it was hardly a practicable proposition in this age of textile mills and mechanized industries. Still, the remark some one has made is true that in this instance Gandhiji had not only stemmed the tide but turned it back! Though objectors against the spinning wheel are to be found even today the truth embodied in the idea is as valid now as it was then and has come to be recognized as such, though of course, in its own way.

The original objection raised against Khadi was its being opposed to the machine. The argument is still being repeated by some. But Gandhiji had replied to the objection times without number that he did not oppose the machine, nor, however, did he worship it blindly. He insisted that it should be utilized only for the welfare of man and to that end there was no question of discarding it but of recognizing its limitations.

This was why so early as 1925-26 he had announced through the All-India Spinners' Association a prize of one lakh of rupees to be awarded to the inventor of a suitable spinning wheel. Many had come out with their models to compete for the prize but no one succeeded because no model could pass the tests laid down in the announcement. The simple fact stated indicates that the economic philosophy of Khadi is not opposed to the machine but has a faith in devising suitable machinery which can serve man and his needs. It is a matter of sorrow that hardly any man of science has till now come forward to help invent a spinning wheel or a carding machine satisfying the view. Like the battle for Swaraj Gandhiji fought this one also through men who may be called almost illiterate and pushed on his message of Khadi and the spinning wheel.

So Gandhiji was always anxious for the invention of a suitable spinning wheel. Even while leaving Sevagram for good in the year 1946 he had exclaimed: "Why are we not able to invent a spinning wheel to which people would take willingly on their own without being moralized on its advantages? Surely, our brains are ossified; it is not impossible, otherwise, to invent and make such a wheel."

Fortunately the hope for such an implement is fairly on its way to be realized. The credit for the fulfilment goes to an unknown peasant youth from Tamilnad. About five years ago the young man began devoting his mind to devising a model of a wheel which could be employed for spinning as it is done in a textile mill. He presented the model as perfected by him to the Spinners' Association. The Association in its turn began experimenting with it and has now after improvements and additions prepared a workable model. After the name of the inventor the model is called the Ambar Charkha. It promises to prove the beginning of immense potentialities in the industrial reconstruction of India.

The wheel has four spindles. It is estimated that it could be supplied to spinners at a cost of about thirty to forty rupees. Equally simple instruments for ginning cotton, carding and preparing slivers have also been invented along with it. It seems the whole unit would be available at a cost of about a hundred rupees. If facilities for wholesale manufacture of the unit are available and if technicians and government were to help it is certain the cost could be reduced still further.

The wheel yields two standard hanks of yarn per hour. The strength and evenness of the yarn are found to be very good and the Khadi woven out of it is sure to be very strong and durable. It is expected that the Ambar Charkha unit will help a long way in achieving self-sufficiency and self-reliance in the matter of cloth and in the removal of unemployment. This is why the Khadi and Village Industries Board has given it a prominent place in the second Five-Year Plan and it is being discussed at the highest level in Delhi at the present moment.

The discussions are fraught with startling consequences for the future. If they end well the idea of a revolution through Khadi is sure to manifest all its potentialities. That is the reason why all the forces opposed to it have arrayed themselves against the Ambar Charkha. It seems, the commerce minister of the Central Government, Shri T. T. Krishnamachari, and advocates of the textile industry interests have joined hands with them. That a quiet peace-loving man like Shri Vaikunthbhai Mehta had to write publicly in protest against it (*vide* his article on page 305 of *Harijan* of 26-11-'55) proves how far Shri Krishnamachari has forgotten all sense of decency and proportion while discussing the topic. To say the least, Shri Krishnamachari has, by doing so, not done any credit to the high position of power and responsibility he occupies. He has, besides, committed the grave sin of consciously or unconsciously or perhaps more likely in the arrogance and blindness that power brings, of striking at the cause of India's industrial re-

construction. If the minister is responsible to the Central Government, as I believe he is, someone should ask for an explanation from him for his unseemly verbal antics in this connection.

A small incident will easily explain what lies behind the Ambar Charkha. I have mentioned earlier the announcement of a prize of rupees one lakh to be awarded to the inventor of the new Charkha made by Gandhiji. He had appointed a well-known mill-owner from Ahmedabad as one of the judges of the competition. No inventor was awarded the prize because even the best model submitted was not good enough. But on looking at it the mill-owner remarked to Gandhiji to the effect that the success of the experiment would certainly end the textile industry and decentralize cloth-production.

Gandhiji had found the spinning wheel when he was seeking for remedies for the removal of unemployment. And now the Ambar Charkha has shown the way to the decentralization of the textile industry and its transformation into a village industry and has also unexpectedly refreshed our memory regarding the mill-owner's prophecy. This, in reality, is at the root of the vehement opposition shown to it. I hope the fact of the commerce department of the Central Government having joined the forces of opposition is the result of the individual policy of one of its ministers and not its own. But if the Government has joint responsibility a single minister should not be able to insist on carrying out his individual policy. If the machinery of government is not well ordered and disciplined in such matters it is sure to have an evil influence on the future of the nation. All attempts at obstructing or strangling the potentialities of the Ambar Charkha instead of at developing them, will be deemed as betrayal of the cause of the true economic development of the nation because on the way of the Ambar Charkha is to be found the gate to the economic prosperity or the freedom of the poor, dumb millions of India.

5-12-'55
(From Gujarati)

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By Mahatma Gandhi

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STANDARD OF UNIVERSITY EDUCATION

(*By Maganbhai P. Desai*)

The following is from a P.T.I. message from Kurnool, November 30 :

"Very few of the candidates who appeared for assistant lecturership in the Andhra Education Subordinate Service were able to speak correct and idiomatic English, states the administration report of Andhra Public Service Commission for 1954-55.

"Even in the use of proper tenses almost all the candidates coming from the Andhra University area were guilty of common errors, which even Secondary School-leaving certificate students are expected to avoid," the report adds.

"Some of the typical howlers for which History Honours students with Politics as their special subject were responsible were: "Formosa is in Europe", "Lok Sabha is one of the important political parties in India", "Andhra is a residuary State", "War is going on between China and Russia", "Repatriation means taking care of neutrals and preserving neutrality", "Gibralter is in Africa and belongs to France" and "Single-member constituency means a political organization where there will be only one House in the legislature".

"The report points out that many of the Economics students were not aware of the Five Year Plan. One Economics student had not heard of Karl Marx.

Biology students, the report says, were ignorant of Louis Pasteur and the meaning of rabies.

A Physics Honours student in his answer stated that a micrometer is a millionth of a meter and that the inertia of a body is its inability to work, according to the report.

The report says: 'The performance of almost all the candidates was most disappointing in their own special fields. In general knowledge they fared worse than Secondary School-leaving certificate candidates who apply for clerical posts.'

"If it is remembered that the majority of the candidates were fresh from the University and that most of the Science candidates had two degrees — the Honours and M.Sc. degrees — and that quite a few were actually working in private colleges and schools and that all of them had First Class or Second Class degrees, the future is definitely disquieting. Hardly any of the prospective lecturers gave the impression that they were suitable for the teaching profession or that they were likely to be assets in any sense to the department or to the cause of higher education. Those that have been selected no doubt represent the best among the candidates, but not one of them gave the impression of outstanding ability — they are all mediocre."

The pertinent question is how to remedy this dismal state of our educational affairs? If teachers are to be like the ones described above, what can we expect of their students? A drastic remedy is necessary indeed. I suggest that the monopoly value that our university degrees enjoy vis-a-vis government jobs must be set aside as soon as possible. This will open the way to save higher education from the crass commercialization to which it is a prey these days.

5-12-'55

By Mahatma Gandhi

TOWARDS NEW EDUCATION

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RICE HAND-POUNDING INDUSTRY

(*By V. M. Kothari*)

In an agricultural country like India rice is cultivated in 37% of land and also it covers 45% of the total cereals produced. It is the main item of diet of a very large section of the population. It provides 80% of the calory and also it stands high amongst the food crops providing more calory per unit.

Taking into consideration all these factors it is necessary to consider as to how much extensive, necessary and important the hand-pounding industry is. For that purpose the Indian Government appointed in October 1954 a committee for rice-milling industry.

This committee, after an extensive inquiry arrived at the following facts :

1. In India, according to the census taken in 1950 there are 1424 pounding mills registered according to the Factory Act. In it Rs 5.98 crores are invested. It is difficult to find out the number of small Huller type of machines as they are spread in the inner parts of the country. Such big mills require machinery worth Rs 20-30 thousand and it unemploys 500 hand-pounders each. Each Huller type of small machine unemploys 40 persons.

2. Presently in the country 65% rice are hand-pounded while remaining 35% are processed by the mills. From all the points of view there is no reason why this industry should be mechanized. On the contrary the facts reveal that it must work as a village industry.

3. A survey, made by All-India Khadi and Village Industries Board clearly shows that in hand-pounding 3.8% more rice are recovered than the mill-pounding. This criminal waste of the national wealth should be immediately stopped.

4. Rice contains protein, minerals and vitamin B etc. Vitamin B, is the most important content of the rice, which is destroyed due to mill-pounding and whose deficiency creates disease like Beriberi. To prevent this disease attempts are being made in Malaya and Philippines to add this content artificially and externally. The Food Fortification Committee of the Indian Medical Research Committee has studied the whole problem and has come to the conclusion that there is no need of any such artificial addition as vitamin B is sufficiently preserved in hand-pounding, which can be easily resorted to.

The Inter-Government conference of the Eastern countries held under the auspices of League of Nations has strongly recommended that under-processed rice (Hand-pounded) only should be supplied to all the Governmental institutions and attempts should be made to popularize it by propaganda and education.

America's Food and Nutrition Commission of the National Research Committee has also suggested to develop the trade of the unpolished rice. FAO's nutrition committee has also suggested that in rice at least 1.3 Microgram vitamin B, should be preserved. And the preservation depends upon the extent of pounding.

India Government's Food and Agriculture Department after consultations with the experts has decided that rice remains edible till 5% of husk is removed. Again the Health Bulletin No. 23 of the Government of India clearly shows that from the nutritional point of view the hand-pounded rice are better and superior.

5. The husk of the hand-pounded rice provides the ideal food for the husbandry ; that of the mill-pounded rice is injurious to their health and invites many diseases.

6. Machines run by natural power have led us to centralization and class divisions, which has resulted into search of markets on the international scale, competition, Imperialism and war.

7. According to a survey by the Labour Department of the Government of India 78.8% agriculturist labourers have no extra occupation.

And when we think in terms of full employment a very large section of the womenfolk in the villages should also be taken into account.

Hand-pounding is such industry which can cope up with both of these needs.

Thus it is clear that from all points of view mill-pounding is in no way better and more useful than hand-pounding. Hence the question is how to develop it ? Presently the rice pounded by the mills can be taken over by hand-pounding. But what steps should be taken for the same ?

For that Rice-milling Committee has given the following recommendations and suggestions :

1. For hand-pounding the following implements are in vogue in the country :

Pestle & Morter	Price Rs. 10	10	Mds. daily
Wooden Chakki	20	1 to 1½	Md. per hour
Stone Chakki	40	2 to 2½	Md. per hour
Clay Chakki	nothing	1½	Md. daily
Dhenki	30 to 40	5	Mds. daily
Mashulipattam Chakki	700	20	Mds. daily

From them Board has selected Stone Chakki and Dhenki for popularizing them in the villages and to produce them on commercial basis.

2. No new mills should be given the licences and there should be no more expansion of the present productive capacity of existing mills and also they should be asked to work only six hours a day. In the villages also the Huller machines attached to the water pumps should also be prohibited.

3. Mill-pounding can be allowed only for the rice to be exported, and that also should be done with the consent of and under the supervision of the Government. That too with the

Sheller type of machines only and never with the Huller type.

4. Re. 0-6-0 cess should be imposed on every maund that is mill-pounded and the amount collected should be utilized for research in and subsidy to the hand-pounding industry. Present subsidy of Re. 0-6-0 per maund should be increased to Re. 0-8-0, and should be distributed through recognized co-operative centres.

Hand-pounded rice should be exempted from Sales tax and the Government should insist using it in all its departments.

5. The State Governments should take steps to organize this industry. So that it can replace the mills in the shortest period. They should draw plans for the next five years for organizing this industry on the co-operative basis with this view to provide more employment in the villages, and every year they should review the last year's achievements.

6. The nutritional value, the employment potentialities of hand-pounding and the proper method of cooking rice should very much be propagated in the various development blocks and social welfare areas, with the help of so many institutions and resources.

To implement these recommendations the Khadi and Village Industries' Board has suggested the following programme, for incorporation in the Second Five Year Plan.

1. 14 million tons of rice which are presently mill-pounded should be handed to hand-pounding before 1960-61.

2. Rs 10-8-0 cess should be charged per ton of rice pounded in the mill. At this rate even if we subtract 4 million tons for the difficulties in collection during the plan period Rs 31.5 crores can be collected.

3. To distribute 1.7 lakh Chakkis and 8 lakh Dhenkis to the hand-pounders, with the subsidy of 75% in the price, for which 3.47 crores of rupees shall be expended.

Again per ton Rs 14 or per pacca maund Re. 0-8-0 subsidy should be given, which will cost Rs 23.55 crores. Thus the total subsidy shall be Rs 27 crores.

4. Even then the surplus of Rs 4.5 crores shall be utilized for the organization and training for the industry. And it can also be used for giving 25% loans for buying improved implements.

5. During the last year of the plan at the rate of Re. 1 per pacca maund 24.5 lakh persons shall get work for 151 days during the year. And Rs 57.4 crores shall be distributed as wages. 3,000 persons shall also be employed in manufacturing the various implements.

If with full faith this programme is implemented it will be a great help to mitigate the problem of unemployment and also the waste of national wealth by the mill-pounding.

INDIA'S CULTURAL HERITAGE

(*By Vinoba*)

[From the prayer-speech at Anchala, District Koraput, Orissa, on 18-7-'55]

It is man's peculiar characteristic that he gives up something of his own for the sake of society. He is pleased when he finds an opportunity to sacrifice and serve. During the British regime, however, much value began to be set on money; arts, crafts and industries in the villages were destroyed and people began to buy articles from cities. Thus, because they became slaves of money they forgot love. And now these people have evolved a science of money and have named it economics. This is a science which teaches you how to increase money in your own house. This, though, is not a science but the reverse. When water enters a boat it sinks; water is necessary for running a boat but outside and not inside it. In the same manner though wealth is necessary it is so in society and not in the individual family. When wealth enters the family it suffers the fate of the boat in which water has found its way.

We do want that crops in our villages increase, that the spinning-wheel works in every home, that every family has its own bullocks and cows so that all children get plenty of milk, that everyone owns his own tools and implements, that every house has enough corn and food so that outsiders who come to the village are fed well, that the gardens yield flower and fruit, and that they also supply various kinds of vegetables. Let all these things be abundant in the village, but let money be scarce. Money has been invented for the convenience of the exploiter, the thief and the robber. Any thief can easily run away with a two-hundred-rupees currency note in his pocket, but he would not find it so easy to run away with corn worth the amount.

The position today is that the rich do not own or have anything else but money. They do not have the knowledge of how to labour in the fields, nor how to milk the cow, nor also of how to spin on the wheel. They do not, therefore, have corn, nor do they have fruit and vegetable, nor milk, nor ghee, nor cloth. But they do possess some pieces of paper and some stones. By showing those pieces of paper they can rob anyone of anything they like. Even village folk, too, these days, have been tempted by those pieces of paper so that they sell all sorts of things they produce in exchange. Paper cannot be eaten, nor can it be drunk, nor worn on the body. But the *maya* of money has spread to every village. That is the reason why the value of everything has come to be reckoned in money. Time was when people used to believe that it was a sin to sell milk. They used to give it free to whoever needed it. But now even the value of land is reckoned in money. This is entirely wrong. Land is our mother. It is a gift from God to us, His children, and everyone of us has an equal right to it.

There is a lot of unrest in the world today. There is a lot of misery in India. But the unrest here is less as compared to the misery. The reason is the minds of the people of India are filled with peace. As a result of the education saints have given to the people during the past ages their minds are not upset under misery. Compared to the position here the unrest in the world is grave indeed. Nations of the world are afraid of one another and go on piling up armaments. They are manufacturing bombs which can destroy millions at once.

Peace is in the very blood and bones of India. That is why people here are not disturbed when overwhelmed by hardships. But if we could remedy the misery and remove poverty, peace in the land would be firmly stabilized and the people would grow in unity. That is why we should take care of and pay attention to those who are more miserable and poorer than we. If people in each village worked in co-operation and unison no miserable person would be found in it. That is why I have declared

that if we wanted peace in the world we should abolish the right of property in land in every village. Land in a village should belong to it as a whole and factories in the country to the whole nation. No one should be owner of property. This is the only means to happiness. Our hearts are divided because of the feelings of me and mine and you and yours that prevail today. Divisions are in evidence between neighbours, between nations and between races and castes. We seek to do away with them. The people of India would understand this idea more speedily than others. It is not difficult for people here to perceive that we as people are all one. The reason is our seers have taught the ideal to us from very ancient times till today.

If the needed psychological atmosphere were to spread to every village law is sure to follow in its wake. Law is wont to follow, never to precede or take the lead. People themselves have to go ahead. And the seers, the men of knowledge and the saints give them the lead. The lawgivers follow them and give the law. That is why I say that power, whatever there is, resides in the people. Strength or power resides in the heart and thought of man. The first in the world is the power of thought, the second of love, and the third of religion; and there is no fourth. The power that is law follows these. That is why I am never tired of repeating that if people were once to realize and understand love, religion or duty and truth society is sure to change itself. Thousands and millions of people who live do not lead their lives on account of the law. In fact they are not aware of its existence. Millions of people in India do not take their meals before bathing. Now, is there a law sanctioning the practice? But people have been educated in the idea that one should not eat without bathing by propaganda which continued for years. Good and saintly men have moved about from village to village carrying the message. Indeed our country has been shaped by her good and saintly teachers.

This is a country of saints. People here have never considered wealth superior. Anyone who enjoys himself by the use of his wealth or has returned from England or America after receiving a high degree in learning is not considered great by the people here. Nor do they believe that the man of giant strength or the man who holds weapons of destruction is great. It is quite another matter that they may obey someone because they are afraid of him. But they do not consider him great in their heart of hearts. Those who are loving of heart, who show renunciation or sacrifice in their lives and are devotees of God are reckoned great by the people of this country.

It is said of the emperor Alexander that he defeated an Indian King and became master of the kingdom. Thereafter one day when he was passing a road he saw a *sadhu* sitting by the roadside. The *sadhu* would not salute Alexander when he saw him nor would he stand up. Alexander, naturally, asked him who he was. The *sadhu* replied that he was the master of the world. Alexander was flabbergasted on hearing the reply. He began to think to himself that while he was doing his best to conquer the world and had a very large army under his command, the other fellow had nothing. How, then, would he be the master of the world? He asked the *sadhu* if the latter did not know that he was Alexander, the master of the world. The *sadhu* replied that he did not know his questioner and how under the circumstances he could be the master of the world. Such fakirs, who are indifferent to the world and things worldly, were in India before and are living even today. That is why, I believe, the people of India will give whole villages in gift very soon.

Though the people of India live in the world their whole minds are occupied by God. They do not give undue importance to the world. This is of course, proper because the people of India have been able to sustain themselves for the past ten thousand years on that account. Many kings have come here and gone their way but the people of India do not know of their having existed. They know of and remember only one king—king Rama and none other. Now, where kings are not considered of any very great account what could State power expect to do? Someone had told me the story of a very important person who had been here and about whom the people wanted to know if he could shoot a tiger. But the V.I.P. was afraid of the tiger. Ordinary people here, however, live in the jungle with tigers. They face serpents. They walk through thorns. They fearlessly go wherever they like in the darkness of night. If you were to ask an American to go to the fields in the night to cut grass after dark he would not dare to do it, he would be afraid. I remember a poem I had read in French. France was glorified in it. The poem said that France and the French were fortunate in that there were no serpents in their lands as in India. Thus, they are afraid of the very mention of a serpent. But people here are not afraid of serpents and there are some who consider them gods and worship them. These people who are so wonderful and who are able to sacrifice so much require to be led into some thought.

I believe if you were to free yourselves of the infatuation of money you will be truly independent. Just as you have now determined that you are neither going to have any landless person in your village nor anyone who holds land as owner you should also make up your minds not to import cloth in the village from outside but to manufacture all the cloth you need in the village itself. You should decide to use nothing but Khadi. In the same way you should make up your minds to give up the evil habits of smoking and drinking. Some people are under the illusion that gods are pleased when they are given wine as offering. But this is wrong. Gods need in offering only pure water, flowers and leaves. Vishnu should be worshipped by offering *tulsi* leaves to him; in the same manner Lord Shankara relishes *bilva* leaves and Ganapati the *durva* grass. What gods expect from us men is love. The offerings of flowers and fruits are but symbolical religious ceremonies. Just as you determined not to have any landless person in your village you should also make up your minds not to allow cigarettes in the village, nor cloth from outside, nor ownership in land, nor quarrels, nor ignorance.

You have laid the foundation by giving all the land in the village as gift to it as a whole. You have now to construct the building on it. We will give you all the help we can in your new undertaking. If you set about working in mutual co-operation outside help will easily be available to you, you will feel stronger and deserve the favour of God. From now on only sweet speech should be heard in your village and no words of anger or bitterness. You should always speak the truth. You will certainly be happy if you work with both your hands, if you love one another and make it a habit to take Ramanama. I pray to God to give you more and more goodness and peace and happiness.

(From Hindi)

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